CATHOLIC ACTION

Vol. XIX, No. 3 March, 1937

Anti-Democratic Movements in Europe and Their Reflection in the U. S.

Message of Pope Pius XI
To the Manila Eucharistic Congress

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II. Old Age Assistance and Benefits

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Our Common Catholic Interests:

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Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE
:-: *What It Is* — *What It Does* :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

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EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XIX, No. 3 MARCH, 1937

OUR COMMON CATHOLIC INTERESTS

Archbishop McNicholas Explains Evils and Causes of Communism

THERE has just been received at N. C. W. C. headquarters a 28-page pamphlet reprint of a pastoral on "Communism: Its Evils and Causes" issued during the past month by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati and chairman of the N. C. W. C. Episcopal Committee on Motion Pictures. The pastoral is to be read in all churches in the Cincinnati Archdiocese during Lent and copies are to be distributed by pastors to every Catholic family. Priests are required also to preach two sermons on Communism during Lent.

In beginning his discussion, Archbishop McNicholas points out that "hideous as it is," Communism is here and determined to expand; it recognizes no moral principles in its battle for victory and quickly repudiates its promises; its American form differs in no way from that in Russia. While Communism aims at world domination, international Communism is already a "house divided against itself," the Archbishop says, except that it stands united in one popular front against the Catholic Church. Communism hates the strength of Catholic unity, founded on the Gospels of Christ, which Communists seem unwilling to investigate. In addition to its hatred of the Church, the philosophy of Communism is anti-God and anti-religion, even anti-human, the Archbishop states. Referring to the indifference in certain quarters to the evils of Communism, His Excellency says:

"We must not dismiss American Communism by saying that its members are few and that they can accomplish little. We must not consider their social program as impossible of attainment since it will never be indorsed by the majority of American citizens. A majority indorsement is not necessary. We ought to be thoroughly familiar with what a well-organized and persistent minority can do in imposing its will by the enactment of legislation and even by the passing of Constitutional amendments. It is true that the American Communists are relatively few, but they are active, resourceful, and fanatical."

Neither should all the statements of Communism be dismissed, the Archbishop warns. Catholics can agree with it when it complains of injustice toward the poor, of the exploitation of labor and of the conditions of industrial slavery that exist in many quarters. The Church, however, condemns Communism because it denies the existence of a personal God, because it persecutes all religion and because it recognizes no fixed principles of justice or of government.

"We should realize," Archbishop McNicholas reminds us, "what victorious Communism would mean in America. We may be sure there would be no president of the United States, no congress, no supreme court. The abolition of states' rights would be decreed. Another civil war would be fought, not to abolish slavery but to make slaves of American citizens. This second American civil war would in all probability take on the character of the war in Spain today. Victorious Communism in America would mean that millions of the best American citizens would be put to death for no other reason than their belief in God or the practice of their religion according to the dictates of their con-

science, or their respectability, or their possession of some property. Victorious American Communism would make America a shambles. Victorious Communism would de-Americanize our country.

"Freedom of speech, the priceless heritage of all Americans, would become under Communism Russian freedom, that is, the duty to speak in favor of the Government. In Russia, our freedom of speech would be considered counter-revolution, the penalty of which is death. It is to be regretted that all sincere American Communists cannot spend a year in Russia, so that seeing its actual workings they may be convinced of its intolerable tyranny and its utter failure to solve the industrial and social problems of the world."

The growth of atheism and agnosticism, especially among the so-called learned, the infected atmosphere of many universities, colleges and high schools, the drift of youth toward irreligion and radicalism, the devitalizing of religion by taking God out of it, the widespread attack on the belief in the existence of a personal God—all these if permitted to spread, the Archbishop says, will assure the growth of Communism.

Capitalists and industrialists, too, must share the blame for the spirit of revolt among the masses of our country, Archbishop McNicholas points out. "Unfortunately, too many capitalists and industrialists have failed to consider the dignity of human nature, the rights of labor, the insecurity of the poor and laboring man who wishes with self-respect and by his own efforts to have a modest but decent home, wholesome food for himself and his family, some provision for sickness, old age and the emergencies that occur in every life, and necessary and legitimate relaxation. The same employers fail to realize that labor is as necessary to capital as capital is to labor; that the worker, therefore, is entitled to a greater share in profits than he now receives, and that he should be given, through his own chosen representatives, some voice in the management of affairs. . . .

"Too many capitalists and industrialists have been so wholly immersed in financial matters that they have had no time to consider a personal God and to realize that they have a direct responsibility to Him for their treatment of labor . . . these capitalists and industrialists who still believe in industrial slavery must have a change of heart. They must literally get on their knees and adore the personal God whom they have denied or neglected. They must bring back religion into their personal lives. They must regulate their financial affairs by the justice and equity of religion. They have divorced religion from government, education, social life and finances with disastrous results to society. This manifold divorce has prepared the country for the spread of Communism."

ANSWERING the question: "What arguments can be used to save the laboring man, the poor, the destitute and the Negroes from Communism?" Archbishop McNicholas said:

Laboring Man Must be Shown Communism Has Not Worked

"They must be shown from practical life and experience that Communism has not worked in Russia, where the masses of the people have literally been enslaved. American Communism means American slavery. The Negroes must be made to realize that under Communism they will again be slaves in a far worse condition than they were before our Civil War."

Advocating a united Christian front vs. Communism, Archbishop McNicholas said:

"To fight Communism is not merely the work of Catholics. They can be counted upon to do more than their share in defending their country against this Red revolution, just as they did in giving more than their quota in the World War. Communism should be fought by all men of good will. Likewise, all men of good will (and these should include labor leaders and legislators as well as ministers and educators), should unite in preparing a defense against Communism. The best possible defense is to put religion in all our schools. Investigation will show that Communism is being taught in hundreds of our schools. Put it out, and put religion in!"

Finally, there is the duty, Archbishop McNicholas says, "to pray under all circumstances," pointing out that: "Our Holy Father, Pope Pius XI, has ordered that the prayers after all low Masses be said for Russia in order to stem the tide of Communism at its very source. He has approved for the whole world the prayer: 'Saviour of the world, save Russia!' We should also add: 'Saviour of the world, save Spain! Saviour of the world, save Mexico!' We should say daily definite prayers for Communists. Many of them, even among the fanatical, are sincere. If converted, they could become ardent crusaders in the cause of Christ. We hope that most Communists have been deceived and are acting in good faith. Let us pray for them. Let us pray even for those in bad faith."

SUPPLEMENTING the views of Archbishop McNicholas on Communism as expressed in the foregoing, and of special interest in the discussion of the subject

Novel Plan of Exposing Communism Adopted in Albany Diocese

is the text of the first of a course of Lenten sermons now being delivered jointly in the form of dialogue in the Church of Our Lady Help of Christians, Albany, New York, by Fathers Sebastian Weber and Terence Wholihan, of the Order of Minor Conventuals. The first sermon of the series was entitled "Humanity at the Cross Roads: Christi-

1937 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

March

6—Western Student Peace Federation of the Catholic Association for International Peace —regional meeting, Atchison, Kans.

8—New England Student Peace Federation of the Catholic Association for International Peace —regional meeting, New Haven Conn.

8-9—Catholic Conference on Industrial Problems—regional meeting, Fresno, Calif.

29-31—Catholic Association for International Peace—annual meeting, Washington, D. C.

31—Catholic Student Peace Federations of the Catholic Association for International Peace —annual meeting, Washington, D. C.

31-April 2—National Catholic Educational Association—annual convention, Louisville, Ky.

April

1-2—Catholic Library Association—annual convention, Louisville, Ky.

6—Meeting of Administrative Board, N. C. W. C., Washington, D. C.

7—Meeting of Board of Trustees, Catholic University of America—Washington, D. C.

12—Catholic Conference on Family Life—regional meeting, Dayton, Ohio. (Originally announced for March 19)

14—Installation—at Buffalo, N. Y., of the Most Rev. John A. Duffy as Bishop of Buffalo, N. Y.

17-18—First Regional Youth Institute—under the auspices of the National Councils of Catholic Men and Catholic Women—Salt Lake City, Utah.

26-27—Catholic Conference on Industrial Problems —regional, Indianapolis, Ind.

May

20-22—Catholic Press Association—annual convention, Rochester, N. Y.

25-26—Catholic Conference on Industrial Problems —regional meeting, Denver, Colo.

June

14—Catholic Women's League of Canada—annual convention, Kingston, Ontario.

14-18—Catholic Hospital Association of the United States and Canada—22nd annual convention, Chicago, Ill.

15-16—National Conference of Catholic Theaters, Chicago Ill.

16-19—Canadian National Eucharistic Congress—in Quebec.

25-27—Kappa Gamma Pi—Cincinnati, Ohio.

Last week—Catholic Laymen's Retreat Association —annual convention, San Francisco, Calif.

July

8-10—Federation of College Catholic Clubs—national meeting, Denver, Colo.

20 (tentative)—Ladies' Auxiliary, A. O. H.—biennial convention, Atlantic City, N. J.

August

2-7—Catholic Action Summer School of Our Lady's Sodality, New Orleans, La.

16-21—Catholic Action Summer School of Our Lady's Sodality, Buffalo, N. Y.

17-20—Catholic Students' Mission Crusade—biennial convention, Cleveland, Ohio.

Daughters of Isabella, National Circle—biennial meeting, Detroit, Mich. (Date not set)

Women's Catholic Order of Foresters—annual convention. (Date not set)

29-Sept. 1—National Conference of Catholic Charities and Society of St. Vincent de Paul—annual conventions, St. Paul, Minn.

30-Sept. 4—Catholic Action Summer School of Our Lady's Sodality, Chicago, Ill.

September

26-29—National Council of Catholic Women—annual convention, Washington, D. C.

October

9-12—National Confraternity of Christian Doctrine—fourth national catechetical congress, St. Louis, Mo.

November

7-10—National Catholic Rural Life Conference—fifteenth annual convention, Richmond, Va.

December

29-30—American Catholic Philosophical Association—annual convention, New York, N. Y.

29-31—American Catholic Historical Association—annual convention, Philadelphia, Pa.

anity or Communism." The technique employed is for one priest to expound the theory and actual practice of the Communists as drawn from their writings and illuminated by statistics from Russia, Mexico, Spain and even the United States while the second priest presents the Catholic rebuttal not only by negative criticism but particularly by opposing to Communism the positive program of social reconstruction championed by the Church. Subsequently each discussion is printed in pamphlet form.

Like Archbishop McNicholas, the authors warn against our being lulled into false security by Communism's seemingly small numbers remembering that, still relatively in its infancy here, is an insidiously active and aggressive organization of the highest efficiency, which through active propaganda is boring into our factories, schools, colleges, even into our local state and federal governments. They quote the fact that the Communist Party of Russia, while constituting hardly 1½ percent of the total population, nevertheless rules despotically the destiny of nearly 170,000,000 of Russian people.

"Do not say," the authors warn, "that the Communist drive in France, that the successive insurrections which have bloodied Brazil, Mexico, Syria, Palestine, and Poland are an impossibility in the United States. It is happening here. Communism first by propaganda, both direct and indirect, by hypocritically championing causes which are in themselves good, makes its converts, and then once it has sufficient membership and an organized foothold resorts to violent revolution to overthrow the existing government. In this country it is at the present time well advanced in this propaganda stage.

The following interesting figures relating to Communism in the United States were presented by the

speakers. The present enrolled membership is 31,000, of whom 40 percent are native-born—an increase of 300 percent in the last few years. Through 38 international Communistic, atheistic, pacifist and other organizations in America, all directed from Moscow, as through some 610 other Communistic units, the American Communistic Party boasts of exercising a direct control over 1,500,000 affiliates. Recently in New York City, 20,000 Communists flocked to Madison Square Garden, paid $18,000 in admission fees to hear newly arrived representatives of the Spanish Popular Front, and subscribed $15,000 more to the "Cause."

Earl Browder boasted before the 1935 International Communistic Congress in Moscow that the American Comrades had played a decisive part in some of the most important labor strikes. Units of the workers have been established in 15 large New York department stores. A unit in the New York General Post Office publishes a monthly propaganda sheet called "The Red Write-up." *The Daily Worker* has a circulation of 100,000 and that of other Communistic publications have a total paid circulation of over 1,000,000. Forty-eight school readers for children have been published and over 200,000 copies have already been distributed. In certain instances, the radio, the theater, even the secular press are being cleverly used to advance Communist views and propaganda. In the openly Communistic Commonwealth College in Mena, Arkansas, the authors state, is blatantly taught open hatred for the flag, for all law and order, marriage and the most sacred institutions. There are regularly conducted in the United States hundreds of Communist summer schools where revolution, strike tactics and hatred for the government are taught. Red propaganda is both secretly and openly taught in many colleges. As the authors say: "These statistics speak for themselves."

The rest of the first joint discussion deals with the "Real Cause of the Present Crisis," "The Communist Program," and "The Christian Program" which opposes its teaching to the claims of Communism.

Judging from the first joint sermon of Fathers Sebastian and Terence, it may be confidently expected that not only their hearers but all who read their printed discussions will be made keenly aware of "the terrible menace of Communism and spurred on to intense social activity against it by cultivating more earnestly and profoundly in their homes and in their social relationships the atmosphere of true Christianity in which Communism must of necessity wither and die."

Attention of our readers is directed to page 24 of this issue in which are listed, in addition to N. C. W. C. publications on Communism, two pamphlets by Monsignor Fulton J. Sheen entitled "Communism Answers Questions of A Communist" and "Liberty Under Communism."

Alumni Group Would Enlist Catholic College Men in Liberty Defense

LAST month, in a message to the 200,000 alumni of 60 Catholic colleges in the United States, the National Catholic Alumni Federation issued from its New York headquarters a call intended to "stimulate the intelligence and conscience of American Catholic College men and other educated men of good will who realize the dangers that confront us." These dangers, the statement points out are: "(1) The absolute state in the order of government; (2) Communism and materialistic capitalism in the economic order; (3) perversions in the moral order."

The statement suggests the following remedies: "(1) Reestablishing respect for man's personality, and for his inalienable God-given right of liberty; (2) recognition that individual liberty is not normally possible without the institution of private property and its wide distribution among individual owners; (3) the abandonment of the theory upon which tyranny, economic or political, reposes, namely, that man has only an economic or material end and that, in consequence, he exists only to serve the State or the economic power."

"Through its chapters in various parts of the country," the statement says, "the National Catholic Alumni Federation offers a vehicle through which college men, who should be leaders, may unite for thought, discussion and study, and action; for the organization of public meetings, the utilization of the press, the radio, and every form of publicity and activity that will help counteract the perversive propaganda of man's enemies around us.

"This appeal was written primarily for Catholic college men, united in a National Alumni Federation. But its unflinching defense of the nature of man as a person, the inalienable rights that belong to that nature, and the application of these age-old truths to the basic disorders of our day, constitute also a challenge to all thinking men in America who sense the dangers threatening our liberties and are willing to defend them."

The appeal was drawn up by Edward J. Mehren, Chicago business executive who is president of the National Catholic Alumni Federation; Anthony J. Schweitzer, Chicago insurance executive and N. C. A. F. vice president; Thomas F. Woodlock, of New York, associate editor of the *Wall Street Journal;* Edmond B. Butler, New York attorney and chairman of the federation's national executive committee; and William A. Hogan, broker, and Edwin V. Berkery, attorney, both of New York.

The appeal has been issued in pamphlet form and is being distributed by all the N. C. A. F. chapters and by the federation's national headquarters, 33 W. Grand Avenue, Chicago, Ill.

The SOCIAL SECURITY ACT

II. Old Age Assistance and Benefits

HEREWITH the director of the N.C.W.C. Legal Department presents the second in a series of articles analyzing the Social Security Act of 1935. The first article, published last month, dealt with the provisions of the act as they affect the child. In this article is explained the manner in which the United States and the several states may cooperate in the function of rendering assistance to the needy aged. The author's analysis of the tax provisions of the act is especially illuminating.

By William F. Montavon, K.S.G.

THE Social Security Act of 1935 separates the aged into two classes and provides Federal protection to both classes against the economic insecurity of old age, needy aged individuals and those aged individuals who reach the age of 65 in 1942 or thereafter and have been employed within the meaning of Article 210 of the act.

Old Age Assistance

The function of rendering assistance to the needy aged under the Social Security Act belongs jointly to the several states and to the United States. Cooperation by the states is secured by the familiar device of matching state funds with Federal funds. Each state legislature enacts an old age assistance statute. The plan embodied in the state law must receive the approval of the Federal Social Security Board before Federal old age assistance funds can be allotted to the state. To be approved the plan must provide general standards stated in the law and authorize a close supervision by the Federal authority over the state administration of old age assistance.

Sixty-five years is the maximum age standard. Some states have old age assistance laws based on a higher maximum age. These states may receive Federal aid up to 1940 but after that their law must be amended to comply with the standard of the Social Security Act. Under the act a state may exclude an aged person who is not a citizen or who has resided in the state less than five years during the nine years immediately preceding his application for old age assistance. This provision may place many aged individuals, otherwise needy, outside the classification of the act. Experience alone can determine how many needy aged individuals may thus be made ineligible for old age assistance and thus be thrown on private charity.

THE act adopts $30 per month as the normal standard for assistance to a needy aged individual. A state may adopt a standard lower or higher, but Federal aid is restricted to an amount equal to half the amount provided by the state and may not in any case exceed $15 per needy aged individual receiving assistance under the state law. Under the Federal act an aged individual who is an inmate of a private institution is eligible for assistance if he is not ineligible under the law of the state.

Old Age Benefits

Title II of the Social Security Act provides a system of old age benefits for certain aged persons. Excluded as ineligible for old age benefits are farm labor; domestic servants in a private home; casual labor; seamen; government employes, Federal, state, county, municipal; employes of a corporation or association "organized and operated exclusively for religious, charitable, scientific, literary or educational purposes" and not for profit. Thus probably more than half of the aged individuals in the nation are excluded and experience alone can determine how many of these will be thrown into the class of needy aged to be cared for under state laws or by charitable agencies.

THE amount receivable as old age benefits is proportional to the total amount received as wages by the employed. Among the excluded are men and women who, normally during their lifetime, will be in the service of included agencies part of the time and at other times in that of excluded agencies. Service in the excluded agency exempts the employe from income tax imposed by the act and excludes him from the benefits of the act. Wages earned in the service of an excluded agency will not enter into the calculation of the amount to be received as old age benefits.

Thus an engineer employed one year by a charitable hospital not operated for profit and by a hospital operated for profit another year would have contributed only half as much as one employed two years by the hospital operated for profit and would be eligible for a proportionately reduced benefit. The same applies to domestic servants and other excluded employments. Thus the act condemns to a status of economic inferi-

ority men and women who are serving the community in the production of food on the farms and in rendering services of an essential nature to the country.

THE funds by which these old age benefits are supported are the product of general taxes. They are reflected in the price everyone, even the man who receives no old age benefits, pays for the goods he buys. Thinking men are beginning to ask themselves how long are farm laborers, school teachers, nurses and domestic servants going to be willing to bear the burden of high prices in order that men and women employed in industry and trade and other businesses operated for profit may have shorter hours, higher wages and old age benefits from which the law excludes them.

Tax Exemption

As a corollary to the program of old age benefits, the Social Security Act imposes an excise tax on the employer of the employed who are eligible to participate in the benefits of the program and an income tax on the eligible employed.

The excise tax on employers begins at 1 per cent on wages paid after December 31, 1936, exclusive of all payments to a single employe in excess of $3,000. This rate increases by ½ per cent at three-year intervals and for 1949 and succeeding years the rate is stable at 3 per cent.

The income tax payable by the employed begins at 1 percent of wages received and rises as does the excise tax so that in 1949 and thereafter it, too, is payable at the rate of 3 per cent.

Employers are permitted to withhold the amount due from the employed and are responsible under the act for the payment of both the excise tax on payrolls and the income tax on wages.

The Social Security Act does not establish any relation between the above taxes and the amount available for old age benefits. The revenue derived from the tax is paid into the general funds of the Treasury and the Social Security Board requisitions funds from the general funds of the Treasury to meet the expense of the old age benefits system.

A LARGE number of Catholic institutions, charitable, religious, educational, employers of labor, are excluded from the benefits of the act and are exempt from the tax. These same institutions were exempt under earlier revenue acts. To secure recognition of their exempt status under the Social Security Act they are required to exhibit evidence that they have been formally recognized as exempt under earlier revenue acts or to submit evidence to prove their exempt status now.

Regulations 86 of the United States Bureau of Internal Revenue prescribes the procedure to be adopted by any employer to secure recognition of his tax exempt status.

Briefly, the regulations require the submission of the following evidence:

An organization claiming exemption is required to file with the Collector of Internal Revenue of the district in which it is located an *affidavit* showing the character of the organization, the purpose for which it was organized, its actual activities, the sources of its income and its disposition, whether or not any of its income is credited to surplus or may inure to the benefit of any private shareholder or individual, and in general all facts relating to its operations which affect its rights to exemption.

To this affidavit there should be attached copy of the charter or articles of incorporation; and the latest financial statement, showing assets, liabilities, receipts and disbursements of the organization.

Discussing this matter with members of the staff of the Bureau of Internal Revenue we have developed the following points:

If an organization is not incorporated that fact should be stated and no copy of articles of incorporation is required.

IF AN organization engages in a number of separate activities that are not incorporated, these may be listed in the affidavit of the master organization. Thus a diocese, a motherhouse, etc., making the affidavit, may include in it all non-incorporated activities conducted under its auspices and direction.

A separate affidavit should be filed for each incorporated activity. This affidavit should include all non-incorporated activities carried on as affiliates of the corporation.

Some difficulty is experienced in supplying a financial statement. The Bureau of Internal Revenue does not insist on a formal balance sheet. It does insist on an estimate of the present value, not detailed, of assets, such as land, improvements, equipment, investments and endowments, and a general statement of total liabilities, not detailed. It also insists on having a general statement of total receipts, not detailed but listing the several sources of income and stating total receipts from each during the year. Similarly disbursements may be stated in terms for the year under general heads, such as administration, maintenance, purchase of equipment, and wages. It is important that the disbursement for wages be stated.

An *educational* institution must state in its affidavit whether any of its shareholders are paid by the organization, and if so, the reason for each payment and amount paid.

What has been said here applies equally to exemption from any tax levied by the Federal Government and the certificate of exemption received from the Collector of Internal Revenue is evidence of exemption from every such tax.

Monsignor Ryan's Economic Program

IN several recent addresses, the Rt. Rev. Msgr. John A. Ryan, director of the N.C.W.C. Social Action Department, has discussed under the title "A Program for the Immediate Future," certain essentials of legislation, especially as regards unemployment, which, in his judgment, are necessary to effect a more widespread economic recovery. At our request, a member of the headquarters staff of the *N.C.W.C. News Service* submits the following digest of Monsignor Ryan's proposals.

By Clarence J. McCabe

OUTLINING the essentials of legislation needed to reduce or abolish unemployment, to further and consolidate the present marked business improvement, and to prevent recurrence of the disastrous social and economic collapse of 1932-33, the Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Conference and professor at the Catholic University of America, in several recent addresses on "A Program for the Immediate Future," has lent his support to the efforts of President Roosevelt to secure, by contemplated changes in the Supreme Court personnel, a more liberal interpretation of the Constitution as it affects vital social and economic problems now confronting the country.

In his discussion of the coincidence of great business advance with a continuing serious unemployment problem, Msgr. Ryan points out that industrial production is now only from 10 to 12 percent below that of 1929, while the number of the unemployed remains at about 9,500,000. When the 1929 volume of production is reached, he states, there will still be 6,500,000 to 7,000,000 out of work, according to the best judgment of many competent authorities.

The recently adopted resolutions of the National Manufacturers Association and the Chamber of Commerce of the United States indicate, he says, conversion to the idea of the need of some governmental intervention in establishing a better economic order and for general cooperation in effecting a solution of industry's problems—especially the problem of unemployment.

MSGR. RYAN is of the opinion, however, that the prospects for voluntary cooperation "between business and labor and between both and the government" are not such as to afford any great encouragement, in view particularly of the attitude adopted by industrial leadership at the two conferences held in Washington in December, 1935, and December, 1936, under the direction of the President. Yet out of these conferences, in which some of the less important industrial concerns continued their cooperation, Msgr. Ryan says, arose the Council for Industrial Progress, which adopted the following declaration of industrial principles and policies:

"Surplus product and unemployment arise chiefly, if not solely, from the diversion of too great a portion of the national income from the consuming market into the investment field; the industrial policy of this nation should now be designed to increase the buying power of the consuming market through the maintenance of adequate wage scales; Congress should be requested to enact legislation creating a commission with power to determine minimum wage rates, the maximum number of hours of the working week, the minimum ages at which children may be employed; and in the constitution of such a commission, Congress should give equal representation to management and labor."

COMMENTING on this declaration, Msgr. Ryan says: "These principles and methods are essential to the solution of the unemployment problem and the establishment of industrial justice. The main and most immediate objectives are, of course, a shorter work week until all those now out of work are reemployed and minimum wage rates are adopted to increase the buying power of labor. In other words, the chief provisions of the NRA should become once more the law of the land. Self-government in industry should be made a reality through the active participation of labor and consumers as well as of capital and management. The lack of effective sharing by labor and the consumer either in the making of the codes of fair practice or in their enforcement, was the principal defect in the NRA. Only through adequate participation and cooperation of all the interested elements can industrial self-government be established or industrial peace be assured."

Msgr. Ryan points out that in view of past experience with legislation of this kind it is not to be expected

that its constitutionality will be sustained by the Supreme Court and consequently that some means of securing a more liberal interpretation of some constitutional provisions is indispensable. He cites the volume entitled "The Twilight of the Supreme Court," by Prof. Edward S. Corwin, of Princeton University, a leading authority on the Constitution, to the effect that "the Supreme Court had before it a group of precedents which would justify it in sustaining the principal enactments of the New Deal, and another group of precedents which would warrant it in holding all these laws unconstitutional."

"THIS was undoubtedly the view taken by President Roosevelt in his message to Congress in January," Monsignor Ryan declares, and adds: "In the opinion of the President, the Supreme Court could honestly and reasonably uphold as constitutional all the economic legislation that is needed by the country. What the Constitution requires is not amendment but more liberal interpretation. The principal clauses which, under a more liberal interpretation, would uphold the necessary laws are those dealing with due process of law, with interstate commerce and with the general welfare."

Msgr. Ryan considers several Supreme Court cases and points out that in the light of the facts they disclose the President's recommendation for a reorganization of the membership of the Supreme Court loses all "its alleged revolutionary flavor and revolutionary implications." "The fairest and most realistic way of looking at the President's proposal is to compare it with a proposal for new legislation by Congress," he says. "The interpretations which the President seeks from a reorganized court would, in effect, be new judicial legislation to take the place of old judicial legislation; for neither the old nor the new judicial interpretations are either explicitly or implicitly commanded by the Constitution. They are clarifications, or additions or virtual amendments."

Msgr. Ryan goes on to consider several substitute proposals for the President's plan—that of Senator Norris which would require the vote of seven of the nine justices to declare a law unconstitutional (a proposal which, Msgr. Ryan says, he had himself advocated more than 12 years ago) and the proposal of Donald Richberg which would seek to limit the appellate jurisdiction of the Supreme Court. Both of these proposals, if enacted into law by Congress, might be declared unconstitutional by the Supreme Court, he says.

MSGR. RYAN next considers the possibility of securing an amendment to the Constitution enlarging the powers of Congress to enact the minimum of essential legislation which he had pointed as necessary. Such an amendment, he says, might be expressed in general terms, giving the Federal Government more power than was needed, or, on the other hand, it might be made two specific, enumerating a multitude of subjects and therefore by implication omitting something essential. Moreover, he continues, it should be borne in mind "that an amendment conferring upon Congress the authority to fix minimum wages and maximum hours; to enforce collective bargaining; to require cooperation by capital and labor, in certain industries, as provided by the Guffey Act, and to enable Congress to set up 'yardsticks' for the control of prices in the electric power industry, as under the TVA., would be fought to the last ditch by all the corporate wealth of the country and by all the believers in an extreme doctrine of state rights."

He points out further that any group of 13 states, large or small, even containing only one-twentieth of the national population, could block such an amendment, and so prevent exemplification of the "processes of democracy."

"In my opinion," Msgr. Ryan observes, "the hostile elements to which I have just referred would be able to delay final ratification for at least three years. By that time, the operation of unchecked automatic forces would in all probability have increased the number of the unemployed to 12 or 14 millions and plunged the country into a new and more devastating industrial depression. As I see it, the potential emergency which the country faces today is as grave as was the actual emergency of the early months of 1933."

AT THE same time, Msgr. Ryan advocates submission to the states of a proposal for amendment of the Constitution, to confer upon Congress the power to enact necessary economic legislation; but he expresses the view that "this step should be taken after the President's present proposals have been enacted." He points out that the evils of "insufficient wages and great unemployment cannot be met otherwise than by public authority, that is, by legislation; he refers to the striking sentence in Pope Leo's Encyclical *Rerum Novarum* to the effect that "whenever the general interest or any particular class suffers or is threatened with evils which can in no other way be met, the public authority must step in to meet them"; and he alludes to the discussions among the makers of the Federal Constitution concerning their desire to vest in Congress power "to promote the general welfare," as an answer to those who oppose federal regulation of industry on historical grounds.

Msgr. Ryan concludes that the "prospect of effective legislation to put an end to unemployment, low wages, long hours and child labor, to bring about a better distribution of the national income and to obtain cooperation between capital, labor and the government, are better today than they have ever been before in our history."

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Message of His Holiness, Pope Pius XI,

To the International Eucharistic Congress at Manila

THE FOLLOWING is the text of the address of His Holiness, Pope Pius XI, broadcast through the Vatican City Radio Station to the Thirty-third International Eucharistic Congress at Manila and brought by cable to the United States by the *N. C. W. C. News Service.*

Venerable Brethren, Beloved Children:

ALTHOUGH We have already, in letters given Our Legate a Latere, addressed Ourselves to you who are celebrating the Thirty-third International Eucharistic Congress, it nonetheless is a pleasure to speak to you now with the paternal accents of Our own voice.

FIRST of all, We warmly felicitate you for the fact that you have, with great solemnity and with fervent piety, prepared a triumph for Jesus Christ, the Universal King, veiled in the Eucharist; a triumph We say, which, because it emanates from souls on fire with lively love for Our Divine Redeemer, is to be considered not as fitful or passing, but rather as something which is a profound inspiration unto virtue in the lives of each of you. Among the abundant fruits of salvation which We anticipate from your Congress and for which We pray, there is one hope of which We will make mention, the one which your session had particularly in view:

IT IS Our hope, namely, that from a more ardent love of Our Lord in the august Sacrament of the altar and from more frequent Communion with Him there may come a daily increase of devotion to missions and enterprise for the promotion of missionary activity. For it is from that very source that light is given our minds, ardor to our souls and supernal fecundity to our labors and good works.

WHILE therefore, in this our age, all too many men, blinded by false teaching, beguiled by lust of gain or by seduction of vice, or contending fiercely among themselves in mutual envy and rivalry, are drawn away from Jesus Christ, the Way, the Truth and the Light, and make a miserable end, may you, Venerable Brethren and Beloved Children, come closer into ever more intimate union with Him, and even as you offer to Him in reparation the honor which is His due, let all your energies be bent to this goal: that your wandering brothers and all those "who sit in darkness and in the shadow of death" (Luke 1:79) may as soon as possible attain through Him to light, truth and life.

HIM MAY all men acknowledge, adore and follow for He Alone "hath the words of eternal life" (John VI:69) so that with the general restoration of public tranquillity and the reconciliation of souls in justice and charity, the peace of Christ may finally shine upon the wearied race of men. These, Venerable Brethren and Beloved Children, are the wishes, these the hopes which We, present among you not only in the person of Our Legate, but also in a way by that paternal love which transcends and conquers distance and space, commend in suppliant prayer to the Most Sacred Heart of Jesus. And may the blessing of Almighty God, the Father, the Son and Holy Ghost, descend upon you and remain forever.

"How wisely Catholic was the missionary sense of Pope Pius XI when he asked the promoters of the Manila Congress to adopt as central theme the *Eucharist and the Missions!* The Eucharist is the shortest way to evangelical success since it enlists the strength of God Himself. It is the missionary's surest instrument, since when he makes use of it he is not alone, but has the whole Catholic world, over 300,000,000 strong, to back him up in his Christly work.

"The Congress of Manila will not have been held in vain if it brings home: to the people in the mission lands how closely united they are to the rest of the Church through our Eucharistic Lord, Head and Food of the Mystical Body; to the missionary, how tremendously powerful his weakness is with Christ in the Blessed Sacrament; to all of us, how intimately and actively we may through the Blessed Sacrament share in breaking the good news of God's love to all men. Our duty as Christians may take on special characteristics according to circumstances of time and place, but not one of us can disclaim missionary obligations. For the Eucharist which is our life is not merely the food of our private devotion; It must be regarded as the food of the growing Church, which creates in us, and calls on us for missionary zeal in all its forms, until we shall have brought that Church to full growth, 'unto the measure of the age of the fullness of Christ.'" From "The Eucharist and the Missions" in the March, 1937 issue of *The Sentinel of the Blessed Sacrament.*

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Holy Father, Greeted on Anniversary, Sends Apostolic Benediction to N.C.W.C. Staff

RESPONDING to an expression of filial devotion and good wishes cabled on behalf of the National Catholic Welfare Conference headquarters staff on the occasion of the fifteenth anniversary of his coronation on February 12, His Holiness, Pope Pius XI, sent his paternal blessing to the N. C. W. C. workers.

In response to his message cabled in behalf of the staff, the Very Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., has received the following cablegram from His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State:

"Holy Father touched by filial homage. Imparts to you and staff his paternal Apostolic Benediction."

Death of Bishop A. F. Schinner, Former Ordinary of Spokane Diocese

THE Most Rev. Augustine F. Schinner, Titular Bishop of Sala and former Bishop of Spokane, died at St. Mary's Hospital in Milwaukee, Wisconsin, February 7, at the age of 73 years.

Bishop Schinner, the first native Milwaukean to be consecrated bishop, was born in Milwaukee, May 1, 1864. He made his ecclesiastical studies at St. Francis Seminary, St. Francis, Wis., and was ordained to the priesthood in 1886. After serving as pastor of the church at Richfield, Wis., he was named to the faculty of St. Francis Seminary in 1897, serving there until 1893, when he was named secretary to the Most Rev. Frederick Xavier Katzer, then Archbishop of Milwaukee, and at the same time filled the office of Vicar General of the Archdiocese of Milwaukee.

Bishop Schinner held both of these offices until 1905, when he was elevated to the Episcopacy, being named the first Bishop of Superior, Wis. The diocese was erected on May 3, 1905, and Bishop Schinner was consecrated its first Ordinary on July 25, 1905.

After resigning the See of Superior on January 15, 1913, Bishop Schinner was named the first Bishop of the Diocese of Spokane, Washington. The Diocese of Spokane was erected on December 17, 1913, and Bishop Schinner was appointed its first Ordinary on March 18, 1914. He resigned the See of Spokane on December 17, 1925, and was appointed Titular Bishop of Sala.

Funeral services were held in SS. Peter and Paul's Church, Milwaukee, a nephew of the deceased celebrating a low Mass (at the request of the Bishop) and the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, preaching the sermon.

May his soul rest in peace!

Dr. Fenwick Prepares Peace Primer For the National Council of Catholic Women

A "CATHOLIC PRIMER ON WORLD PEACE," prepared by Dr. Charles G. Fenwick, president of the Catholic Association for International Peace, for the National Council of Catholic Women, has just been issued from N. C. C. W. headquarters in Washington, D. C.

The primer is in question and answer form and has been written primarily for study clubs and high schools as an initial step toward a better understanding and further study of the current international questions in the light of Catholic teaching.

The booklet contains suggestions for further study made by the N. C. C. W. Committee on International Relations, and also a bibliography on current world problems. The topics covered are as follows:

"The Catholic Church on World Peace"; "International Ethics"; "War"; "Causes of War: Moral and Political"; "Causes of War: Economic"; "United States and Europe"; "United States and Latin America"; "China"; "Russia"; "Arbitration and the World Court"; "International Organization"; "The Kellogg-Briand Pact"; "Disarmament"; "The Neutrality Policy of the United States"; "Obligation of Membership in a World Society."

Dr. Fenwick was one of the seven members of the United States Commission, appointed by President Roosevelt, who attended the Inter-American Conference for the Maintenance of Peace in the Americas, held at Buenos Aires in December.

Career of Late Monsignor Burke Praised in Osservatore Romano Article

AN APPRECIATION of the late Rt. Rev. Msgr. John J. Burke, C.S.P., which has appeared in *Osservatore Romano*, states that seldom in history has the passing of a Catholic priest called forth such widespread and heartfelt expressions of sorrow in the United States. Pointing to Monsignor Burke's 17 years of service as general secretary of the National Catholic Welfare Conference, "the great

organization of Catholic Action in the United States," *Osservatore* says "his multiple activity and his exceptional endowments had won for him much active sympathy even outside the Catholic world." "But, especially, he was appreciated and loved among our Catholic brethren," it adds.

"Of special importance," says the paper, "was the diplomatic work of Father Burke. His advice was sought many times by high functionaries of the American Government and by various diplomats from South American and European countries." As an instance of this activity in the field of foreign policies, the article speaks with appreciation of Father Burke's constant effort to check the persecution of the Church in Mexico and refers to the signal recognitions accorded him by the Holy See for this and other services to the Church.

"The moment has not yet come—as Archbishop Murray has said—when some historian will speak of the work and merits of Father Burke in this delicate and important field for the country and for the world. The press has not spoken of it and public opinion knows nothing of it," the article states, and adds:

"The passing of Monsignor Burke has immersed in profound sorrow those who worked with him, but his example and spirit will be present for a long time in his collaborators and disciples."

N.C.C.M. Announces Special Programs To be Broadcast During Easter Season

THE National Council of Catholic Men announces a special program in its nationwide Catholic Hour to be given at 10:30 p. m., on Good Friday, March 26. It will be carried on the NBC Red Network. Right Reverend Monsignor Fulton J. Sheen will deliver an address on "The Seventh Word," which will conclude his sub-series on the Seven Last Words from the Cross.

On Easter Sunday Monsignor Sheen will deliver an address on "The Two Tombs." This will be carried in the regular Catholic Hour, 6 p. m., Eastern Standard Time, via the NBC Red Network. Arrangements are also being made for two other special programs, one a choral program, the other a dramatization of the *Via Crucis* entitled "Behold the Man." The network and time have not yet been determined, but further announcements will be made in the Catholic press.

On Sunday, April 4, the Catholic Hour will be devoted entirely to music appropriate to Eastertide to be presented by Father Finn's Paulist Choristers, augmented by a symphony orchestra.

On the following Sunday, April 11, the Reverend James John McLarney, O.P., will begin a series of five addresses on *The Banquet of Triumph.*

Dr. Schmiedeler of N.C.W.C. Headquarters Staff Celebrates Mass on Parents' 60th Wedding Anniversary

A MATTER of congratulation to Rev. Dr. Edgar Schmiedeler, director of the Rural Life Bureau, N. C. W. C. Social Action Department, on the part of all his co-workers in the N. C. W. C., was the observance in Kansas City, Kansas, on February 7 of the sixtieth anniversary of the wedding of his parents—Mr. and Mrs. John Baptist Schmiedeler. Dr. Schmiedeler was celebrant at a Solemn High Mass on the date of the jubilee in his parents' parish church—St. Agnes—which all living children and grandchildren attended. The Rt. Rev. Abbot Martin Veth, O.S.B., president of St. Benedict's College, Atchison, Kansas, delivered a sermon in which he said: "This jubilee makes a plea for more families that start life with a wedding at the foot of the altar, with God as a party to the contract and with His blessing upon it."

Outstanding features of this unusual occasion were the receipt of a special blessing from His Holiness, Pope Pius XI, conveyed through His Excellency, the Apostolic Delegate to the United States, and a letter of congratulation from President Franklin D. Roosevelt. Among other congratulatory messages received was one from the president of the Catholic Conference on Family Life, Henry C. Schumacher, which said in part:

"The Catholic Conference on Family Life herewith wishes to felicitate and congratulate the jubilarians, Mr. and Mrs. John B. Schmiedeler, on their sixtieth anniversary in holy wedlock and as a token in recognition and appreciation of their outstanding Catholicity throughout their married life does hereby elect and proclaim them honorary vice presidents."

Teacher Training Survey Aided By N.C.W.C. Department of Education

THE National Catholic Welfare Conference Department of Education is cooperating with the Department of Superintendents of the National Catholic Educational Association in a survey of teacher training and certification of teachers. Questionnaires designed to secure information on facilities for teacher training have been mailed to all Catholic universities, colleges, and normal schools in the country. The questions deal with courses in education, types of training schools, requirements for degrees in addition to the size of the faculty in each department of education and the number of students that are being prepared for teaching.

A questionnaire in this study was also sent to diocesan superintendents to learn the laws and regulations relative to certification of teachers in the various dioceses. This latter questionnaire includes questions on diocesan and state requirements for certification of teachers and the number of teachers who hold the different types of certificates. Questions are concerned with the number of teachers who have been trained in Catholic colleges and diocesan relations with each state department of education.

Satisfactory response has been made to the questionnaires, it is announced, and returns are now being tabulated by the N. C. W. C. Department of Education.

N.C.W.C. Social Action Director Addresses Legislature in Iowa

COINCIDENT with his participation in the regional conference of the Catholic Conference on Industrial Problems held in Des Moines, Iowa, last month, the Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Conference, at the joint session of the two houses of the Iowa Legislature, spoke at the invitation of the two legislative bodies, on "Abundant Production and Just Distribution."

"This problem," said Monsignor Ryan, "is the most important now confronting the American people. Abundant production can be obtained through full employment and full use of our productive facilities; and just distribution can be greatly promoted through abundant production, and in turn it will greatly help to bring about abundant production."

In his address, Msgr. Ryan advocated federal rather than state legislation of a 30-hour week and a national minimum wage law as means toward achieving increased incomes for workers and the purchasing power of labor.

The Midwest Rural Institute

By
Rev. Jerome Merwick, O.S.B.
Professor of Sociology
St. Benedict's College

THE second annual institute for the directors of diocesan rural life bureaus in the Midwest was held at Atchison, Kan., January 27 and 28. All sessions were held in the Administration Building of St. Benedict's College. Local arrangements were in charge of Rev. Charles Aziere, O.S.B., professor of Economics at the institution. Many of the professors of the college staff participated in the deliberations.

The first day's sessions were devoted to informal discussions on various rural activities. On the second day the sessions took on more of the nature of a conference. The general public was invited to attend and a number of prepared addresses were given.

The first topic discussed by the directors was the enrichment of rural life through various social and cultural activities, such as music, dramatics, sports, folklore, literary pursuits, and farm and countryside beautification. In introducing this general topic, the Rev. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau of the National Catholic Welfare Conference, remarked:

"During the past few years we scarcely dared speak of these things. We were naturally concerned first and foremost with the economic condition of the farmer. We were interested in helping to secure for him conditions that would enable him to keep shoes on his children's feet and a roof over his head. To be sure, things are still bad enough, particularly in the drought territory and in the sharecropper and farm laborer areas. However, taken all in all, they are noticeably better. The farmer's income was double last year what it was four years ago—eight billion dollars instead of four billion. Presumably, then, we are justified in gradually turning our attention to other topics.

"THE truth is, financial betterment alone will not keep young folks in the country. Various cultural activities, however, should do much to do so, provided they really represent a rural culture. The young folks of the country should have enough of distinctly rural dramatics, rural music, rural games, rural art in their lives to foster in them a spirit for rural life, to create a genuine interest in rural life on their part, to beget a just pride in the agricultural profession. Fortunately all this can be accomplished much more easily today than it could have been done a decade or so ago. Many people have during the past few years gotten over their ideas of 'Everybody a millionaire and nothing less than a millenium for all.' They have become more humble and less grasping, more satisfied with the attainment of a reasonable security and a modest share of the more innocent joys of life. This is all to the good."

Particularly did the possibilities of fostering cultural activities on a parish basis and through 4-H clubs come in for much discussion during the first session.

The afternoon session of the first day was given over to a discussion of the general topic, "Helping the Rural Family." It was pointed out that the environment of rural life is much more favorable to the family than is that of the city. Nevertheless, it was argued, there is need for special effort to protect the farm family from the disintegrating social influences and the pagan ideals of the day. In this connection mention was made of The Association of the Holy Family, an organization with a religious basis, established by Pope Leo XIII, and of The Maternity Guild, a union of families in a parish established to provide funds for assuring proper maternity care for expectant mothers. Study clubs on family life and the spreading of literature on marriage and the family were also discussed. Finally, practices such as the renewal of the marriage promise, the blessing of infants, and the solemn celebration of The Feast of the Holy Family were recommended.

ON the second day, Dean Umberger, of the Kansas State Agricultural College, explained "The Cooperative Agricultural Extension Service of the Government," and Mr. C. A. Ward, resettlement director of the Lincoln, Nebr., office, described the services of the Resettlement Administration. Other highly practical addresses on the second day were: "The Writing of Rural Parish Histories," by Rev. Victor Gelhaus, O.S.B., professor of History at St. Benedict's College; "Street Preaching in Rural Towns," by Rev. Thomas Green, director of the Rural Life Bureau of the Wichita Diocese; "Rural Parish Social Activities," by Rev. Claude Enslein, O.S.B., assistant pastor of St. Peter and Paul's Parish, Seneca, Kans.; "Consumers' Cooperatives," by Merlin Miller, of the North Kansas City Cooperative Association, and by the Rev. Charles Aziere, O.S.B.

The Rt. Rev. Martin Veth, O.S.B., Abbot of St. Benedict's and president of the college, briefly addressed the gathering at the closing session, emphasizing the need for the work the directors were doing and encouraging them to go on with their various activities.

The following diocesan representatives were in attendance at the Institute: Fathers Cowell O'Neill, of Leavenworth; Henry Gesenhues, of (*Turn to page* 17)

ANTI-DEMOCRATIC MOVEMENTS

By Patrick J. McLarnin

THE first of two articles showing the extent of such movements abroad—especially in Russia, Germany and Italy—their reflection in the United States, and the author's view as to the attitude which Catholics should take with regard to them.

INTRODUCTION

ANY government, any political set-up, is first of all a system, a framework of machinery to accomplish its ends. It is secondly an ideology. As a system all the new governments of the world, especially of Europe, strengthen the power of the executive. Authoritarianism is the word used to designate the trend. This centralization of authority may rest in one man with the backing of a strife-weary general public in addition to an army to keep dissenters in control, as in the dictatorships of Salazar in Portugal, the Miklas-Schussnigg regime in Austria, or the Kemal Pasha machine in Turkey. The dictatorship may again be in the hands of a party whose official or semi-official head may be to all intents and purposes a dictator but who in the last analysis is the creature of the party he has led to power or is maintaining in power.

Dictatorships of the first kind are common historical phenomena. They arise out of the chaos of political, social, and economic uncertainty and tend to pass out with the gradual establishment of ordered government The dictatorships of Russia, Italy, and Germany are, however, a modern invention, one the proponents of which insist will remain in perpetuity. The leader will die, say they, but the party will carry on through the new leader chosen by the party. It is these party dictatorship states and their significance to us, Americans and Catholics, that will be discussed herein.

I—THE SYSTEM

THE PARTY. The party is the core of the governments of Russia, Italy, and Germany; in fact, it is the government. Its membership is relatively small. The exact figures have never been officially published in any of the countries in question. The nucleus of the party is composed of the original members whose energetic work brought the party to power. New members are invited. Membership is an honor. Members are the elite of the state, and they comprise the new social class. The organization of the party is strictly military, with an articulated hierarchy culminating in the leader.

It takes care of its own discipline; it has its own courts, whose decisions never attain publicity unless the force of circumstances or the exigencies of propaganda dictate a public trial. Periodically the party is purged of the unworthy. The Russian seems to prefer the public method, at least at times. The June purge of 1934 in Germany was forced into the open by the prominence of the victims and the magnitude of the operation.

The party, however, also bestows reward for faithful service—the resources of the state are at its disposal. The party is not only organized on a military basis; it is a fighting force, armed and trained for immediate service to maintain itself in power. Its intelligence service is splendid, to say the least. The secret police are ubiquitous and all knowing. Their identity is, of course, unknown.

The leading party members sit in the legislature, if this much berated organ of government is retained. Legislation is by decree, which the legislature ratifies periodically without dissent. The so-called democratic constitution of Russia was ratified in 32 minutes, and, according to the press, Stalin appeared bored during the process.

All policy-determining offices are in the hands of party men. The avowed aim is to get all the state offices entrusted to the faithful. That means much in countries where public ownership includes all public utilities. The independence of the judiciary is advertised but is in fact illusory. The party, obviously, dominates the police through actual command and especially through the omnipresent secret police. Control of the fighting forces by party men is the rule; eventually the officer corps will get into their hands completely.

Especial attention is devoted to the entire educational system, from the lowest category of schools up to and including the university. Party men may not fill all the posts, but they must be loyal to the ideals of the organization. The youth of the state is organized by the party and *only* by it. This has been achieved in Russia and Italy; the lingering death of the Catholic youth organizations in Germany presage the same for Germany in the near future.

All forms of social relief, collection, and disbursement are a strictly party matter. The party alone can be the good samaritan. Much emphasis is placed on the recreational life of the people, all phases of which, be it sport, theater, vacations, etc., are strictly controlled by the party.

In the economic field the party control may not be quite so close but it is nevertheless present. In Russia, of course, the matter is clear; state control dominates from top to bottom and therefore party control prevails throughout. Germany and Italy present a somewhat different picture. Competition is encouraged, at least in theory. The principle of private property is upheld. Labor is organized into party-controlled unions; all others have been disbanded. Party officials dominate or at least dictate the decisions of the cartels. Prices are practically fixed; the same applies to employment policies, expansion, production quotas, etc. The old heads of industry often remain in power, but they must work hand in hand with the party-controlled state, even if such cooperation may lead to bankruptcy.

The party dominates and controls the political, social, and economic life of the state and all within it. All organizations must bow to it. It desires to control also the religious life. It wants totalitarianism in the widest sense of the term. The problem in Russia is simple—there is no religion for the Communist. Mussolini toyed with the idea of a state-controlled church but was forced to compromise. Hitler speaks of a belief in positive Christianity; the fact is, however, that no practical Christian, Catholic or Protestant, is in a position of prominence. The philosophers of the party, those in charge of the educational ideals, are certainly not practical Christians; if so, they are German Christians, if such a combination of words is allowable. The state is God. The state must dominate and therefore the party must; it *is* the state.

The party controls man's life as far as possible. It keeps in control through its military and police power. But in the last analysis that is never enough. These new states have adopted a much better method—propaganda and exclusive control of all the instruments for the dissemination of information. Books, press, radio, theater, assemblies, all are brought into play. The output is staggering and in the long run convincing. The glory, the achievements, the ideals of the party-state, on the one hand; the miseries, floods, strikes, turmoil, economic depression, etc., of the liberal democracies, on the other—this is their twofold appeal. One must admire their diligence and finesse. And what is the ultimate reason for the mass propaganda? To sell the ideals of the party-state, yes; the all important idea, however, is to keep the party in power. Ideals they have, but they can be discarded under the stress of develop-

ments. The party, however, must remain in the chair.

The similarity between the governmental systems of Russia, Italy, and Germany is really astonishing. There are differences, of course, depending on local, racial, and historical dissimilarities. The similarities, however, outweigh them. The penetrating observer sees back of the smoke-screen of propaganda.

II—THE IDEOLOGY

THE ideology of a system of government comprises the philosophy that inspires the ideals and dictates the policies of the state. Our American democratic system may be similar to that of France; our ideals, our philosophy of the government, however, may be different. The system of the party-state may be the same in Russia, Germany, and Italy; the philosophy of state conduct is different, at least on paper.

A. *Russia.* The Russian party-state maintains that it aims to realize ultimately the ideal of Marxian communism, the era of justice for all. That at least is the rainbow held out daily to all Russians. Practically, however, the millennium is still distant. The dictatorship of the happy proletariat is still a party dictatorship. The problems of the Russian party-state are immense. They are further complicated by the cultural and economic backwardness of the mass of Russians. Its energies have been and still are driven toward the elevation of Russia to the level of the economic efficiency of Western Europe. There has been forward progress. In time, replicas of the industrial monuments of Manchester and Pittsburgh will dot the Volga landscape and may arrive at the latter's industrial efficiency. Socially, the levelling process has been completed, for the old classes have been liquidated. Phoenix-like, however, a new social caste has arisen, the party members. Educational energies are directed toward the Marxian ideal. Religion is barely tolerated for the serfs of the new absolutism; party members worship Lenin. The authority of God and the right to private property are obstacles to the levelling process and the power of the party council.

Ideals and practice? The ideals of Marx appear to remain only in the propaganda program. Retreats in action have been made, many of them. We are told that they are merely strategic. The family is again protected, divorce is made more difficult than in many American states, the wage system is introduced, and a money economy is inaugurated. Why retreats? A similar explanation lies in the fact that cannot be overemphasized, namely, that the party must be kept in power, and it is easier to do that by going backward than by proceeding forward. The masses are still promised the Marxian paradise. Bad conditions are freely admitted, but Russians think they are worse elsewhere.

B. *Germany.* The ideology of the NSDAP (National Socialist German Workers Party) is harder to get at. Some of it can be found in *Mein Kampf*. The 25 points of the official program that the Brown Shirts took with them into power were kept purposely indefinite. All discontents could and did find consolation in them. We know the accomplishments of the regime. Changes have been made in the Reich, more are in the offing, but we can only hazard a guess as to their character. The Russian at least tells us where he is going, even if he is going in the opposite direction; the German party man perhaps does not know himself. The Nazi regime inherited a well-equipped state, a highly civilized people and a splendid industrial plant. Nazi Germany does not need to attempt skipping 100 years of history in order to attain the cultural and economic level of its competitors. Officially the entire energies of the state are directed toward the protection of the Germans and with them the entire civilized world from the barbarism of Russian communism, which was supposedly about to deluge Germany at the moment of the Brown Shirts' advent to power.

In all vital questions, therefore, we might reasonably expect the Nazi philosophy to run counter to the ideals of Russian communism. It should, consequently, be pro-private property. Is it? The principle is maintained, but a heavy hand is laid on all the phases of the exploitation thereof—price control, production quotas, management, etc. (cf. *supra*). It should be pro-religious. Party officials never tire of telling the German Christian people how grateful they should be for being saved from the red terror. The party stands on the program of positive Christianity, whatever that may be.

Nevertheless, the lot of the Christian Churches is pitiful. Their activities, social and educational, even the primarily religious ones, have either been curtailed or at least seriously handicapped. The Christian press is about gone; what there is left of it must confine itself to generalities. Many censorship rules would be funny if they did not have tragic consequences; for example, church papers cannot print jokes. Frequent suspensions by police order lead to loss of advertising with the eventual result of bankruptcy. The Christian youth organizations are dying out. The Protestants surrendered. The Catholic ones are about to collapse. They have lost their playgrounds and their halls; their meetings are policed, if allowed at all; the parents who refuse to withdraw their children and enroll them in the party organizations are put under economic and social pressure. Read in this connection the recent pastoral of the German bishops read in all the Catholic Churches of the Ecclesiastical provinces of Cologne and Paderborn, January 3, 1937. (*Catholic Mind*—Vol. XXXV, p. 57). German Christianity and neo-paganism are fostered. Rosenberg's *Mythus des 20ten Jahrhunderts* is required reading in the schools. The leadership and program of the German youth are publicly pagan.

National socialism should be pro-family, if it is anti-communistic. It wants a high birth rate, racial purity and such, but how much control has the German father over his children? He has no authority over their recreation and companionship; their minds are poisoned in a school over which he has no control. Naziism should be anti-international since Russian Communism is international. Is it? There is plenty of nationalism; indeed there is. But the predictions of the ultimate demise of democracy and the spread of the party type of government throughout the civilized world are nearly as current in Germany as they are concerning the eventual international millenium in Russia. It is a known fact that encouragement is given to any and all Fascist movements throughout the world.

What is the ideology of the NSDAP? Rather, what is in the mind of the controlling group of the party? We can only forecast trends on the basis of past performance. No matter what happens, the party must be kept in power. To do that the masses must be kept satisfied. They must be kept interested; they must be enthused. Gurian's statement that National Socialism is "the Marxianism of the anti-Marxist classes and the intellectual Marxists" appears to be close to the mark.

C. *Italy.* The philosophy of Italian Fascism has much in common with national socialism. The Germans at least make much of the relationship. Economically more backward than Germany, Italy has, however, developed further toward the corporate controlled and planned state than Germany. Much is still on paper. Private property is respected, but the supervision is even closer than in the third reich. Socially, Fascism takes a more positive attitude toward the past. The Italian is a realist. Mussolini proved that trait in making peace with the Supreme Pontiff in the youth controversy. The religious question was easier to solve, with the bulk of the people Catholic. A new Christian spirit pervades the whole social ideology of Fascism. The cultural past of the people is being taken into consideration, not merely the ancient, as in Germany, but also the more recent, the Christian. The future cannot be predicted. Italy is controlled by a party state and that party is dominated by one man. After Mussolini? Remember, the party must be kept in power at all costs. Remember also that totalitarianism remains its ideal no matter what compromises may have been made to keep the party in power.

(*To be concluded next month*)

CATHOLIC STUDENT PEACE FEDERATION *of the* C. A. I. P.

SIX Catholic student peace federations under the direction of Catholic colleges and Newman clubs and in cooperation with the Catholic Association for International Peace have been organized in six regions throughout the country in the interest of world peace. These federations are the New England group with headquarters at Providence College, Providence, R. I.; the Middle Atlantic, St. Elizabeth College, Convent Station, N. J.; Middle Western, Rosary College, River Forest, Ill.; Western, St. Benedict's College, Atchison, Kan.; Southern, Our Lady of the Lake College, San Antonio, Tex.; and the Pacific, St. Mary's College, St. Mary's, Calif.

"Our Catholic Youth," states a recent editorial comment, "incensed by the inroads of Communistic and Fascistic propaganda, rebelling at the havoc and irreparable losses of war as they have seen it, refusing to sit silently by while munitions makers and unscrupulous statesmen play nations against nations in their uncontrollable ambition for power and profit, are forming what is known as the Catholic Student Peace Federation of the Catholic Association for International Peace."

The purpose of the federation is to coordinate and extend the activities of Catholic college students interested in international problems. A program, prepared jointly by college faculty advisers and the Catholic Association for International Peace is followed throughout the year by the groups affiliated with the federation. Conferences are held in the various areas where several hundred students with representatives of their colleges hold sessions on particular phases of world peace and the relation of Catholics to them.

Conferences of the federation have been held this year at Our Lady of the Lake College, San Antonio, Tex.; College of St. Elizabeth, Convent Station, N. J.; The St. Mary College, Leavenworth, Kans.; Rosary College, River Forest, Ill.; and St. Joseph's College for Women, Brooklyn, N. Y. Two others will be held in March: one at Albertus Magnus College, New Haven, Conn.; and the other at St. Benedict's College, Atchison, Kans.

A general all-day meeting of representatives from the six regional federations will be held in Washington on March 31 immediately following the Eleventh Annual Conference of the Catholic Association for International Peace. The morning meeting will be devoted to brief addresses by students from each of the six federations, followed by a luncheon session addressed by Professor Charles G. Fenwick, president of the Catholic Association for International Peace, and the conference will conclude with a business meeting on organization, constitution and program.

The Midwest Rural Institute

(*Continued from page* 14)

Concordia; Thomas Green, of Wichita; Rudolph B. Schuler, of St. Louis; James P. McMahon, of Grand Island, Ferdinand Mock, of Lincoln; H. Mandelartz, of Oklahoma-Tulsa; H. B. Schnelton, of Springfield in Illinois; Luigi Ligutti and William Hagerty, of Des Moines; and the Rt. Rev. Msgr. C. F. Conley, of Rockford.

Catholic colleges of the state of Kansas were represented by the Rev. Florian Demmer, dean of St. Benedict's College; Dr. Arthur Murphy, president of the St. Mary College, Leavenworth, Kans.; Sister Mildred Knoebber, assistant dean of Mt. St. Scholastica College, Atchison. Miss Mary Agnes Carroll, Miss Ella Carroll, Mrs. Christine Seitz, and Miss Trena Veth represented the Leavenworth Diocesan Council of Catholic Women.

On the eve of the sessions, a rural play, "And Thou," was presented by the students of St. Benedict's College, under the direction of the Rev. Albert Haverkamp, O.S.B., director of dramatics. Instrumental and vocal music was furnished by the students.

Several other regional institutes for diocesan directors are being arranged for the year. The institutes are sponsored by the Bishops' center of rural Catholic Action, the Rural Life Bureau of the National Catholic Welfare Conference.

Monsignor Ryan's Economic Program

(*Continued from page* 10)

"In order that Catholics may participate intelligently and effectively in this great work," Msgr. Ryan believes that "two things are particularly necessary: First, they must become acquainted with the teachings of the great papal encyclicals, *Rerum Novarum* and *Quadragesimo Anno.* Second, they must strive to know within the limits of their time and capacity the *facts* of our industrial life and the aims of those organizations which are advocating wrong solutions.

"In all these matters," he concludes, "American Catholics can obtain much guidance from the National Catholic Welfare Conference."

SOCIAL ACTION PUBLICATIONS

In addition to the free general folder listing some 200 N. C. W. C. pamphlets and other publications, there are available without charge five separate lists classifying N. C. W. C. Social Action Publications under the following headings: (1) *Social Justice*, (2) *International Peace*, (3) *The Family*, (4) *Rural Life, Parish Credit Unions*, and (5) *Citizenship.*

Many of these publications contain helpful study outlines. Write N. C. W. C. headquarters for further information.

ATTENTION: STUDY CLUB LEADERS AND MEMBERS

"Communism" Suggested as April Study Topic by N.C.W.C. Committee

THIS month, in lieu of the usual study club article, the N. C. W. C. Study Club Committee suggests that study club members and leaders take for their topic of discussion during April the subject of "Communism."

There is abundant material available on this subject, including the "N. C. W. C. Study Outline on Communism" based on the pamphlet "A Cure for Communism." In addition, the N. C. W. C. publishes "Why Catholics Condemn Communism" and a "Bibliography on Communism" which will direct those interested to other excellent material (See announcement on page 24).

Two comments in the Common Catholic Interests Section of this issue of CATHOLIC ACTION, viz., "Archbishop McNicholas Explains Evils and Causes of Communism" and "Novel Plan of Exposing Communism Adopted in the Albany Diocese," will be found both pertinent and enlightening.

Unifying Our Efforts For Youth

By Anna R. Kimpel
N. C. C. W. Field Secretary
for Youth Organization

A CRUSADE of youth, united by the strong bond of their Holy Catholic Faith, and devoted to the cause of Catholic Action, is steadily and surely being builded by numerous Catholic groups under the sponsorship of the National Council of Catholic Women. An army of youth, militant soldiers of Christ the King, eager and ready to fight for "God and Country," is being recruited throughout the land by active diocesan councils of Catholic women, working in harmony with their own bishops in making effective the youth program which the Council is commissioned to further.

It was to the 1935 annual convention of the National Council of Catholic Women, held in Fort Wayne, that the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, addressed these words:

"Organize youth ever more widely on the foundation of that piety and wisdom which is proper to you, and above all in exemplifying and applying the truths of the Gospel to the social life of the day. . . . To give to our youth, particularly to the girls and young women of our day, a knowledge, a love, of Catholic truth and a determination to carry it out both in personal life and as members of Catholic organizations, is really a great crusade to which you may lend all the resources at your command."

Working for and with youth was, of course, not a new project for the N. C. C. W., as its Girls' Welfare Committee has been one of the efficient national committees since the inception of the Council in 1919. In an effort to work for a unified program, surveys had been made, studies of existent programs fostered, and conferences with representatives of national organizations working with Catholic youth held for three years. From this common experience the N. C. C. W. has been able to evolve a functioning program that has stood the test of real trial in a number of dioceses.

The program, which is national in scope, diocesan in authority, deanery and parochial in function, is definite enough to aid, but flexible enough to serve the large and the small parish, the rural and the city parish. It is designed for the three age levels, the juniors of pre-high school level, the high school boys and girls, and the out-of-school young men and women. In some parishes one or more groups meet together, but the most satisfactory and the happiest groups are those united by age and interest. Weekly meetings in the parish hall are to be devoted to spiritual, cultural, vocational, and recreational activities, for "Catholic Action gives its members a complete shaping, not only religious and moral, but social and specialized in accordance with their professions." (See *Conferences on Catholic Action*, N. C. W. C., page 30.)

THE parish youth program is directed by the parish council, composed of the pastor and representatives of parish organizations, working in harmony with the national plan as approved by the Ordinary of the diocese. The parish council, affiliated with the National Council of Catholic Women, receives all the aids offered and is a functioning part of the whole parish, deanery, diocesan, and national plan for united Catholic Action. It is recommended that each parish council name sponsors for the youth groups, to counsel, guide, and aid youth to direct its own program. Each youth group elects its own officers, decides on its own program, directs its functioning, and is responsible for it, working always with the parish council, on which the youth groups have ample representation. Once a youth council is set up in each parish, the officers of the parish units are brought together to organize the deanery or district youth council. The latter serves as a clearing of experience, a training center and a council for the planning of city or deanery events. The diocesan council follows in logical order.

Two youth leaders' institutes held at the National Catholic School of Social Service, in Washington, D. C., during the summers of 1935 and 1936, gave opportunity for further study of the various phases of the program and its organization and aided in the training of diocesan and parish youth leaders. The proceedings of these institutes are published in attractive and helpful pamphlets: *Youth—Today and Tomorrow* and *Youth—Leadership and Catholic Action.* The *Youth Leaders' Loose-leaf Note-book* was compiled during the summer of 1936 and is now in its second edition, so helpful has it been to youth leaders everywhere. In addition to these particular aids to youth leaders, the various departments of the National Catholic Welfare Conference have helpfully added the contributions of their respective fields to the development, providing authoritative material on such topics as "Labor," "Reconstructing the Social Order," "Family Life," "Peace," "International Relations," "Communism," etc., etc.

The youth program was given its first official trial in the Diocese of Hartford. Started in Hartford in January, 1936, the Diocesan Youth Council has flourished and spread throughout the State of Connecticut with ever-increasing interest and zeal. Other dioceses in which the N. C. C. W. has aided and directed the setting up of an official diocesan program include Great Falls, Charleston, Mobile, New Orleans, and Belleville. Conferences and leaders' training courses have been given in the dioceses of Seattle, Portland, Natchez, and Galveston, while advance work for future organization has been done in many other localities by the N. C. C. W.'s national chairman of youth and its field secretary. In addition, through institutes, conventions, conferences, and letters, other dioceses have been aided in their sponsorship of youth councils.

TO date, N. C. C. W. headquarters' records show that already many diocesan units of Catholic women are working with diocesan authority in sponsoring youth councils in the following dioceses: Albany, Charleston, Cincinnati, Cleveland, Belleville, Dubuque, Fort Wayne, Great Falls, Hartford, LaCrosse, Los Angeles, Milwaukee, Mobile, Monterey-Fresno, New Orleans, Portland, Providence, Salt Lake City, San Francisco, Scranton, Spokane, Toledo, and Wheeling. In some dioceses, the local women's councils are carrying the whole program; in others, giving of their resources and service. In addition, in a number of cities and rural areas the program is functioning through national help and direction, but to date there is no official organization.

The many requests that reach national headquarters show ever-widening interest in the youth council. April 17-18, a regional youth institute will be held in Salt Lake City under the sponsorship of the Most Rev. James E. Kearney, Bishop of Salt Lake City. Directors, council officers, and youth leaders of the four far western provinces are being invited to take part in this first regional institute.

On March 6, Miss Anne Sarachon Hooley, national youth chairman, at the invitation of the National Broadcasting Company, will open a series of youth broadcasts over its red network. These will be given each Saturday from 12-12.15 p. m., eastern standard time, for sixteen successive weeks, covering aspects of the program. "Listening-in groups" of five persons or more each are being organized by the youth

committee. This represents the N. C. C. W.'s first venture in conducting a youth leaders' training course on such a wide national scale. Preceding the regional youth institute, a leaders' training course will be given in San Francisco and immediately following plans are being made for field work in the Diocese of Great Falls, Mont., and in the Archdiocese of St. Paul, Minn.

THAT the youth program, as approved by the National Council of Catholic Women in its capacity as a part of the Lay Organizations Department of the National Catholic Welfare Conference, is workable and practical is an established fact. That it is wanted and needed is just as certain. The zeal and the sacrifice with which youth leaders everywhere have led youth to higher ideals and to a practical sense of service through Catholic Action is only less inspirational than the enthusiasm with which youth itself has responded. To go on hikes with the youth of New England, on camping trips in the Middle West, on fish frys in the South, to sports events, parties, and good times from the Atlantic to the Pacific, from the Great Lakes to the Gulf—these would prove that our young men and women want and seek the right kind of recreation. They accept the cheap commercial forms because nothing else is offered them. To sit in on study club discussions that last long after the closing hour has been reached and to see the ardent desire of our young people to find the correct Catholic solution to the problems of the day, is to be convinced that our modern youth is serious and deep-thinking, seeking help where it may. To attend youth retreats, Communion breakfasts, Our Lady's services, field Masses, and even more important, to know of the religious study clubs popular everywhere, is to know that youth today is religious and eager to be able to explain his religion.

SO the call to youth has not fallen on unhearing ears. Catholic youth today is ready to join the crusade for Catholic Action with the same piety, the same devotion, the same spirit of sacrifice that characterized the crusaders of old. It is the sacred commission of the National Council of Catholic Women, through its diocesan councils, to give to youth this opportunity.

A Call To Youth: *By* Anne Sarachon Hooley National Youth Chairman, N. C. C. W.

THE Youth Committee of the National Council of Catholic Women is able through the generous cooperation of the National Broadcasting Company to send over the air a course in leadership training for youth groups.

This course will be given without charge and without obligation to you. The only requisite is:

1. That you secure at least four others who will meet with you once a week to discuss this broadcast.

2. That you write your local station to ask that it carry "A Call to Youth" every Saturday for sixteen weeks at 12 o'clock noon, eastern standard time, beginning March 6.

As the broadcasts continue, they will introduce women leaders of thought in all phases of youth activity. This brings to you the best possible training for leadership. Those who follow through will be listed at national headquarters as potential leaders of youth groups.

Through the leadership of youth you who hold the great gift of Faith are asked to prepare the men and women of the 1930's to weave into the social fabric of their day the sacred imprint of Christ your King. Surely this challenge should be a joy for all of us.

EDITOR'S NOTE: *"The Youth Broadcast" by Miss Hooley, national chairman of the Youth Committee, N. C. C. W., will furnish a veritable training course for persons interested in the subject of youth.*

Listening-in groups are advocated. Suggestions, following broadcasts, will be welcomed. Letters of appreciation should be addressed to local radio stations. Such letters will be forwarded to the N. C. C. W. Youth Committee, 1312 *Massachusetts Avenue, Washington, D. C., and will guide the committee in its broadcasts.*

Remember: The N. C. C. W.'s "Call to Youth" program is to be broadcast for sixteen weeks every Saturday at noon, beginning March 6, over the red network of the National Broadcasting Company.

Miss Regan Joins Catholic Leaders in Tribute to Filipino Students

SIGNALIZING the close of the great International Eucharistic Congress in Manila, several hundred members of the Filipino Catholic Association met in Washington, D. C., on February 7, closing date of the congress, to join themselves in spirit with their brethren in the homeland. In the morning, members attended a Solemn High Mass celebrated by Father Juan Ledesma, S.J., recently ordained Filipino priest, and presided over by Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore. Following the Mass, the association was host at a luncheon and reception for more than one hundred at the Hotel Willard. Among those who addressed the gathering was Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women and acting director of the National Catholic School of Social Service.

Miss Regan, introduced with warm gratitude for what the National School of Social Service has done to aid the Philippines, told of the eight Filipino girls to whom the school has given training in social service work, with master's degrees, and attested that no students at the school have excelled them in scholarship. Recalling how the early Christians from the catacombs spread Christianity to all the world, she visioned the Philippines, with the great spiritual urge given by the Eucharistic Congress, bringing its part of the world to Christ.

Other speakers were: Bishop McNamara; Senator David I. Walsh, of Massachusetts; former Senator Harry B. Hawes, of Missouri; Joseph E. Jacobs, of the State Department; Rev. Laurence J. Kelly, S.J., rector of St. Aloysius'; Father Ledesma; J. Leo Kolb, K.S.S. Bernardo A. De Guia, president of the association, welcomed the guests and introduced E. De Leon, former president.

Through all the addresses ran high tribute to the Filipino people as a strong outpost of Christianity in a pagan part of the world.

N. C. C. W.'S 1937 CONVENTION

The seventeenth annual convention of the National Council of Catholic Women will be held in Washington, D. C., September 26-29. A pre-convention session for diocesan presidents will be held September 25.

The program this year will be largely along institute and demonstration lines. During the day of Tuesday, September 28, special sessions will be devoted to youth sectional meetings, leadership training, business meetings of directors, etc. The evening program of the same day will be devoted to a general youth session.

WOMEN *of* TENNESSEE RALLY *to* N. C. C. W.

Led by Bishop Adrian, Nashville Effects New Diocesan Council

THE N. C. C. W. pays tribute this month to the courage and splendid spirit of the Catholic women of Tennessee. In a state where only 6 per cent of the entire population is Catholic and carrying on its program of organization during the worst flood in the history of the entire section, the Nashville Diocesan Council of Catholic Women launched its work with a complete organization set-up including the formation of parish councils in all of the parishes of the diocese.

There was a friendly spirit of rivalry among the three deaneries to have the largest attendance at the initial deanery meetings. In all, more than fifteen hundred women participated. In the Middle Tennessee Deanery, an afternoon and an evening meeting were held in order that every Catholic woman might conveniently attend.

Each of the meetings was addressed by the Most Reverend William L. Adrian, Bishop of Nashville, who stated "no undertaking that has come to my notice since my coming to this diocese is more important or gives more promise of far-reaching good than this organization which we are launching. The extent to which its good will be carried on, will depend upon the women," declared His Excellency, adding, "just because it does, I am confident that it is going to be successful."

THE first of the series, that of the West Tennessee Deanery, was held at Memphis on January 19. Officers and members of the executive board of the Ashfield Memorial Circle were in charge of arrangements. The Rev. A. A. Siener, appointed by Bishop Adrian as temporary spiritual director for the deanery, welcomed the group. Mrs. John J. Shea, subsequently elected to the office of diocesan president, presided. The meeting was honored by the Very Rev. John J. Healy of the Diocese of Little Rock.

The Middle Tennessee Deanery met on January 22 in Nashville. The Rev. Joseph Siener, appointed temporary spiritual director for the deanery and later named by Bishop Adrian as diocesan spiritual director for the diocesan council, gave the welcome. Mrs. A. J. Grannis served as temporary chairman and presided.

The Rev. F. D. Grady, temporary spiritual director for the East Tennessee Deanery, welcomed a fine representation at Knoxville on January 25. Mrs. Guy Darst, elected temporary chairman, presided.

At the invitation of Bishop Adrian, the field representative of the national council, Miss Lenna M. Wilson, aided in the plans throughout the diocese and explained the organization of the national council, its relation to the bishops' organization—the National Catholic Welfare Conference—and outlined the plans which had been approved by Bishop Adrian for the Diocese of Nashville.

Following the series of inspirational meetings, the women were called together by their respective pastors and parish councils were formed in each of the parishes. The interest and enthusiasm manifested even in the most remote parishes was heartening and gave evidence of the splendid zeal for Catholic Action.

The officers elected at the parish council meetings, met in their respective deaneries and elected deanery officers.

Attendance from every part of the state marked the diocesan-wide meeting held at Nashville on February 9. The business session was held in the afternoon to allow those coming from distant points time to reach Nashville. Preliminary to the business session the deanery officers, together with six directors at large, met to elect diocesan officers. Serving with Mrs. Shea on the diocesan board will be the deanery presidents who are vice-presidents of the diocesan council: Mrs. J. A. Grannis, first vice-president, representing the Middle Tennessee Deanery; Mrs. Marguerite H. Brandeau, second vice-president, West Tennessee Deanery, and Miss Laura Thornburgh, third vice-president, East Tennessee Deanery. Other officers include: Mrs. J. E. Lavin, Knoxville, Recording Secretary; Miss Evalyne Howington, Nashville, Treasurer. Mrs. H. A. Tenbrunsel of Nashville, Mrs. Frazer Smith of Memphis, and Mrs. Guy Darst of Knoxville are members at large.

FOLLOWING the tentative adoption of the constitution and by-laws, Miss Wilson outlined the work of the diocesan council during the next few months when the various committees will become active.

Bishop Adrian commended to their attention and assistance in a very special way the missionary needs in Tennessee, first by becoming well informed on matters pertaining to the Catholic faith, "making contacts and spreading God's truth—perhaps become open-air or street preachers," second through material assistance—sponsoring a mission or providing for the needs of a priest and school. He pointed out that there are a million negroes in Tennessee and only one in a thousand is Catholic—that in some cities of three or five thousand inhabitants there is not a single Catholic. "Perhaps some of us cannot do much in giving funds to our missions, but we can work, and we can give good example, and we can pray, and that is even more important," he stated.

The tentative program for the diocesan centenary to be held October 3-5 was outlined by Father Grady. Plans for the inauguration of a diocesan paper have already been completed. Copies will be mailed to every Catholic home in the diocese. An appreciation of the Catholic press and a plea for its widespread dissemination and reading, was made by the Rt. Rev. Msgr. John M. Mogan, Chancellor. Rev. A. A. Siener pointed to the need for understanding and cooperation between the parents and the teachers and emphasized the importance of parent-teacher groups in connection with the parochial schools. The many needs of the diocesan institutions were outlined by the Rev. J. Harold Shea, who has charge of the diocesan orphanage.

The evening banquet was a grand affair and much praise was due the local committees under the chairmanship of Mrs. Grannis for the perfection of arrangements.

That Tennessee is amply blessed with talent was evidenced by the talks of Mrs. Brandeau, Miss Howington and Miss Thornburgh.

SPEAKING on "Catholic Action," Mrs. Brandeau called attention to the Holy Father's plea for lay participation. "The laity must profess and defend Catholic principles, and be eager and zealous to act under the guidance of the hierarchy," she said. "The Catholic woman must be a crusader in every good work, sanctifying others by the power of example. In her individual life, in her family life, in her observance of the moral principles, in her generous cooperation in every movement under the guidance of the bishop, the true Catholic woman will respond to the Pontiff's call to Catholic Action, thereby rendering an invaluable contribution to the church and nation."

The great need for our Catholic women to be well informed on their religion in order that they might be true apostles in spreading the gospel of Christ to non-Catholics, was stressed by Miss Thornburgh.

Miss Howington presented the opportunity afforded our Catholic women through participation in the Council program to be a great force for good in their own communities and through unity and cooperation throughout the nation and throughout the world.

BRIEF REPORTS *of* N. C. C. W. ACTIVITIES

ARCHDIOCESE OF NEW ORLEANS, LOUISIANA

THE second step in the plan of organization of the New Orleans Archdiocesan Council, the formation of deanery councils has been completed in five of the six deaneries of the Archdiocese. Parish council officers within each deanery met for the election of deanery officers.

All of the deanery gatherings were addressed by the Rt. Rev. Msgr. Peter M. H. Wynhoven, spiritual director for the archdiocesan council, who outlined the work of the standing committees already operating within the parish councils. These committees include: study clubs, parent-teacher associations, the Confraternity of Christian Doctrine and the youth program for girls.

Officers elected from the metropolitan council, which includes the parishes within the city of New Orleans, are: Dr. Maud Loeber, president; Mrs. Joseph P. Skelly, vice president; Mrs. Francis B. Elliot, secretary; and Mrs. Joseph Raphael, treasurer.

At Baton Rouge, Rev. Lucien Caillouet, deanery spiritual director, spoke briefly on the purpose of the gathering, and Mrs. Thomas Gill welcomed the delegates. Mrs. Rene Baus, of Gramercy, Louisiana, was elected president. Other officers include Mrs. Philip Huyck, Baton Rouge, vice-president; Mrs. John Richard, Baton Rouge, secretary; and Miss Eulalie Levert, Brusly, treasurer.

The officers for the Donaldsonville Deanery are: Miss Anita Landry, Donaldsonville, chairman; Mrs. T. L. Verret, Paincourtville, vice chairman; Mrs. Peter Wilbert, of Plaquemine, secretary; and Miss Alice Dugas, Smoke Bend, treasurer. Very Rev. Celestine M. Chambon, dean, and four other members of the clergy were present for the session.

At Hammond Mrs. P. P. Vail was chosen chairman. Those who will serve with her include: Mrs. Inez Larrison, of Ponchatoula, vice-chairman; Mrs. Leona Morgan, Amite, secretary; and Miss Felicie Anzalone, Independence, treasurer. Very Rev. Vitalis Fueyo, O.P., dean, and several other members of the clergy attended.

The Rt. Rev. Abbot Columban Thuis, O.S.B., dean, presided at the meeting of the Covington Deanery. Mrs. M. McDaniel, of Slidell, was named chairman; Mrs. E. R. Cassidy, Bogalusa, vice-chairman; Miss Odile Vergez, Covington, secretary; and Miss Eleonora Borey, Mandeville, treasurer.

Each group of deanery officers together with five additional members form the deanery executive committee. When deanery organization has been perfected, diocesan officers will be elected. A report of the deanery election at Thibodaux has not been received at national headquarters.

The parish councils in the city of New Orleans cooperated with the American Red Cross in its drive for funds to aid flood sufferers in a manner which proved, if one needed proof, the great value of organized effort. The report which came to the attention of national headquarters stated that 17 parish councils had contributed a total of $817.66.

DIOCESE OF BELLEVILLE, ILLINOIS

"THIS will not be just another thing to start and stop," said Miss Anna Rose Kimpel, in addressing a meeting of a youth group. "Young people will be given an opportunity to really know their religion by practical study and discussion and in knowing it, practice it, and hence lead others to do so. Pride in our Catholic heritage must be revived. At the same time recreation in the form of clean, wholesome fun and sport will not be neglected."

The great importance of organization of youth is stressed in the "Messages" in *The Messenger*. "Our youth must be organized and the plan proposed by the National Council of Catholic Women is undoubtedly the result of a country-wide experience and the effect of well trained and zealous workers in the field of Catholic youth activity. . . . We speak a word in favor of this youth program and urge priests and people to lend their whole-hearted cooperation in the organization of the youth. Our youth are crying for activity. The enthusiasm of their age seeks an outlet. Unless we furnish this outlet they will find it themselves. . . .

"Surely it is an answer to the problems that have worried pastors for a long time. Every pastor has experienced difficulty in keeping his young people interested in the affairs of his parish and in providing an adequate program for them. The national program will surely meet the needs of his particular circumstance. The program does not take the youth away from the parish but brings him closer to it, and gives him a definite activity corresponding to his age and to his ability. The parish is the center of activity in the program and it is under the control and guidance of the pastor."

The youth groups in the diocese are sponsored by a diocesan executive committee composed of the Most Rev. Henry Althoff, Bishop of Belleville; the diocesan youth director; the Rev. A. R. Zuroweste; Mrs. Arthur J. Fournie, diocesan president; and Mrs. Paul Bier, diocesan chairman of youth.

DIOCESE OF GREEN BAY, WISCONSIN

AT THE fourteenth annual convention dinner, the Rev. Joseph Van Bogart, pastor of St. Margaret Mary Church, Neenah, summoned his listeners to a realization of their responsibility in opposing anti-Catholic forces and of constructing a plan of Christian living, social justice and public morality. Simple unified action can accomplish this end and it should be the aim of the council to federate the 250 parishes and missions in the diocese of Green Bay.

A report of the religious vacation schools showed 21 were held with 438 children in attendance. The study club group met to discuss plans for the year. "Aggressive Catholicism" was discussed by the Rev. F. X. Exer, O. Praem.

In his sermon, the Rev. William Grace, Manitowoc, admonished the women to embody the principles of Christian charity in all their undertakings.

Miss Katherine R. Williams, national president, was the guest speaker at a luncheon in her honor.

DIOCESE OF NATCHEZ

THREE special activities for the year were discussed at the sixth annual convention: the youth movement, study clubs and the Confraternity of Christian Doctrine.

The Most Rev. R. O. Gerow, Bishop of Natchez, speaking on the confraternity, emphasized the need of all Catholics being instructed in their religion, the advisability of Catholics propagating the faith, and the definite need of knowledge as power for the advantage of the church membership.

Mrs. S. J. Corso, diocesan chairman of study clubs, conducted a demonstration study club. Miss Anna Rose Kimpel, of national headquarters, outlined the four-fold youth program and the activities under each classification.

Communism was discussed under several titles by Mrs. Bernard O'Neill, president; Mrs. Louis LeMeiux, Mrs. Frank Rishel, Miss Louise Di Stefano, and the Rev. John J. Burnes.

The formal greeting to the convention was made by Dr. D. G. Rafferty, mayor of Pass Christian, who emphasized the home life and absence of divorce and the propagation of the faith which characterize Catholic women and their work.

Visitors at the convention included the Most Rev. Thomas

J. Toolen, Bishop of Mobile, the Right Rev. Msgr. E. J. Hackett, Mobile, and Mrs. A. S. Lucas, president of the Mobile Diocesan Council of Catholic Women.

In a series of letters sent to district presidents since the convention, Mrs. O'Neill has urged the formation of youth groups. In several sections, athletic and dramatic work is already under way.

DIOCESE OF MOBILE, ALABAMA

THE Most Rev. Joseph F. Rummel, Archbishop of New Orleans, took for his topic, "Catholic Action and Catholic Activities," in his sermon at the Pontifical High Mass opening the sixth annual convention. After praising the progressive advance of the Mobile Diocesan Council, His Excellency pointed to the chief value of Catholic Action, a mighty army moving out into a world unbelieving, at least truly skeptical, carrying the word of God, adding: "Catholic Action is our united front, our mass movement, to promote the principles of Christ." He then stressed in detail the difference between Catholic Action and Catholic activity, pointing to the National Council of Catholic Women as carrying out Catholic Action.

His Holiness, Pope Pius XI, sent the following message to the convention through the Most Rev. T. J. Toolen, Bishop of Mobile: "Holy Father sends paternal apostolic benediction to directors and members. Blesses work of the convention."

At the banquet, Bishop Toolen praised the work accomplished during the past year, but exhorted the women to go on. "We have too long been on the defensive. It is time to take the offensive, time to take a page from the book of our opponents and go out and fight for God and Country."

"What the N. C. C. W. Means to a Mission Group," was discussed by Mrs. Hugh Jones, who expressed the indebtedness of that agency to the N. C. C. W.

Since the convention in Mobile, organization of youth work has been effected. Miss Anna Rose Kimpel, field representative, held parish meetings in Birmingham, Mobile, Montgomery, Pensacola, Tuscaloosa and Bay Minette. Youth groups were organized in three groups, junior, high school and out of school groups.

One deanery has formulated an extensive program for the entire year. Weekly meetings in each parish are scheduled. A basketball league has been organized for the boys, and volley ball and tennis are on the schedule for the spring and summer.

"It fills a long felt need in our diocese," said the Most Rev. T. J. Toolen, Bishop of Mobile, in speaking of the youth program. "A new page in the history of the Mobile diocese is being written today—the day we have a Catholic Youth Organization, youth solidly united in their parishes and standing 'For God and country'."

ARCHDIOCESE OF MILWAUKEE

ABOUT 500 delegates and visitors attended the sixteenth annual convention of the Milwaukee Archdiocesan Council of Catholic Women held in Milwaukee.

The Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, delivered the sermon at the Solemn High Mass at the Gesu Church. At the general session in the afternoon the Most Rev. Richard O. Gerow, Bishop of Natchez, Miss., spoke of the danger surrounding our Catholic Youth today. Miss Leona Kamps presided over a meeting of the Young Ladies' section which followed.

Monday morning a memorial service for the Rt. Rev. Msgr. Joseph Barbian, who was the council's spiritual director, was held. A report of the national convention in Galveston was illustrated with moving pictures taken by Very Rev. Daniel P. O'Connell of Galveston.

"Ignorance, lethargy and devotion to the old order are the reasons why Catholics present no united front for social justice," the Most Rev. Robert E. Lucey, Bishop of Amarillo, said to the delegates at the informal dinner meeting Monday evening.

Archbishop Stritch bestowed upon three members of the council crosses of merit in recognition of the work in three fields of Catholic activity. They were Mrs. John T. O'Hearn of Milwaukee; Mrs. Mary Sieber of Racine, and Mrs. Elizabeth Ebert of Sheboygan.

"Our Youth Objectives," an address by the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, opened the general session Tuesday morning. Reports on committees were followed by an address, "Our Expanding Program," by Archbishop Stritch. The Most Rev. A. J. Muench, Bishop of Fargo, gave the closing address of the convention. His subject was "Catholic Rural America." Miss Katherine R. Williams was reelected president of the Milwaukee Archdiocesan Council. A number of other outstanding leaders spoke during the sessions.

A religious drama entitled "Mysteries of the Rosary," written and directed by Ralph Mead from Merril, Wis., was presented Saturday, Sunday and Tuesday, and was witnessed by nearly 2,000 persons.

DIOCESE OF SPOKANE, WASHINGTON

FEATURED at the annual convention of the Spokane Diocesan Council of Catholic Women, held jointly with the Diocesan Council of Catholic Men, was the work of the National Catholic Rural Life Conference. Rev. W. T. Mulloy, president of this organization, was guest speaker at luncheon, where he explained the aims and purposes of the conference.

At the Solemn High Mass which opened the convention, the Most Rev. Charles D. White, Bishop of Spokane, delivered the sermon and stressed the need of religion in education, deploring the tendency toward atheism which has become increasingly noticeable in the tax-supported institutions of higher learning.

Later in the day His Excellency outlined plans for the work of the parish study groups, and the Very Rev. William J. Condon, V.G., reviewed the recent papal encyclical on the motion picture industry.

Speaking at the evening session, Father Mulloy laid special stress on cooperative merchandising and credit organization, as he explained the Christian ideals of industrial problems, contrasting the needs of cities and rural communities.

Mrs. D. E. Crowley, diocesan president, presided at the business session.

DIOCESE OF GALVESTON, TEXAS

THE eighth annual convention of the Galveston Diocesan Council of Catholic Women took place in Beaumont. In addressing the convention the Most Rev. Christopher E. Byrne, Bishop of Galveston, particularly encouraged the work of the Confraternity of Christian Doctrine, the formation of study clubs in every parish to insure a well-informed Catholic womanhood, proper publicity in all secular and religious papers, and daily attendance at Holy Mass and daily reception of Holy Communion. His Excellency spoke of the need of Catholic leadership in civic enterprises and active participation by Catholic women in every movement for the betterment of the civic good and in those things necessary to the welfare of the home and of the nation.

In concluding her message, Mrs. Lucian R. Carroll, diocesan president, quoted from Miss Katherine R. Williams, national president, stating that no matter what position a Catholic woman might hold, whether national or state, she must be considered a poor Catholic, unless her first allegiance was given to her pastor and to her parochial activities.

Mrs. John McCann and Miss Grace Taylor, of Lake Charles, La., members of the newly formed council of the

diocese of Lafayette, were introduced to the assembly and presented greetings from the Lafayette council.

There was a total attendance of 200 women. Mrs. Lucian R. Carroll, president, was elected delegate to the next national convention and Mrs. H. P. Barry, alternate.

DIOCESE OF SACRAMENTO, CALIFORNIA

THE Most Rev. Edwin V. O'Hara, Bishop of Great Falls, addressed the annual convention of the Sacramento Diocesan Council of Catholic Women. After explaining the foundation of the National Catholic Welfare Conference, His Excellency discussed the National Councils of Catholic Men and of Catholic Women. Answering the objection that the money sent by diocesan units to the Washington office might better be used at home, the Bishop told how often he had himself noticed that when legislation of the greatest importance to Christian people was pending in Washington, the only Catholic influence exerted, and with good effect, in killing or delaying undesirable enactments by the Federal Congress was that of the National Council of Catholic Women. Furthermore the national office acts as a clearing house for the dissemination of information regarding Catholic Action in this country as well as in other lands. It serves also as a most necessary force in obtaining uniformity throughout the country in the field of Catholic Action by women.

His Excellency urged the close cooperation of the council with the Confraternity of Christian Doctrine. Two million Catholic children are being educated in this country in secular schools and for these the summer vacation schools and the parish catechism classes must provide Catholic training.

The Most Rev. Robert J. Armstrong, Bishop of Sacramento; Mrs. A. S. Musante, a past national director of the N. C. C. W., and past president of the San Francisco Archdiocesan Council of Catholic Women, were guest speakers.

In recognition of her splendid pioneer work done so unselfishly, the council reelected Mrs. A. E. Coolot president.

DIOCESE OF SANTA FE, NEW MEXICO

THE letter of a district president to her local organizations has come to our attention. The Albuquerque District president outlines the principal events of the district and archdiocesan conferences. Two major projects are to be stressed this year—the work of the Confraternity of Christian Doctrine and charity. The work of these two committees is outlined in detail. Publicity chairmen in each center send items which appear in secular and religious papers to the district chairman as well as to the diocesan chairman.

ARCHDIOCESE OF ST. LOUIS, MISSOURI

A WORD of commendation is due the Columbus Girls' Club for its splendid program of activities. A report sent recently to headquarters outlines definitely the year's work. Of interest is the fact that in March there is the production of a show which is written, directed and costumed by members of the club. A monthly publication, "The Last Word," is sent to its 382 members.

Miss Anna Rose Kimpel, field secretary for youth activities, was invited to address a recent meeting of the group, and reports "a grand group of active young people, judging from the attendance Sunday and the manner in which they go about things."

WISCONSIN COUNCIL OF CATHOLIC WOMEN

AN ESSAY contest in commemoration of the Northwest Tercentennial Celebration of this year is being conducted by the Wisconsin Council of Catholic Women for the eighth grade pupils in the Wisconsin parochial schools.

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INCREASE in the knowledge and effectiveness of the work of the N. C. W. C. and of its several departments and bureaus could be greatly aided by additional contributions.

SUCH further financial aid would help extend the knowledge of Catholic principles and intensify their acceptance in our American life in the various fields in which the N. C. W. C. is interested. (*Read the facts about the N. C. W. C. as printed on page* 2.)

THE National Catholic Welfare Conference welcomes donations and legacies for the support and enlargement of the work confided to it by the Bishops of the United States. Donations should be sent to the treasurer, Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, 1000 North Lee Avenue, Oklahoma City, Okla., as well as information or legal notices of wills and legacies.

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